

Luther League Review

The Lutheran Hospital

And Training School for Nurses, at St. Louis, Mo.

ONE of the institutions of our Church that has been conducting a work of mercy for nearly a half a century is the Lutheran Hospital at St. Louis, of which an illustration is presented on this page.

The history of the hospital has been an eventful one. Beginning its work in humil-

ity and poverty, it has grown to be one of the most modern and thoroughly equipped hospitals of that city.

avenue and Emmet street. One of these rooms was set apart for the use of male, and the other for female patients. These two rooms, which were tendered gratuitously by a Mr. Bertram, very soon proved insufficient, and two more rooms were obtained in the same building. Although at that time its equipment was very primitive, the capacity



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THE LUTHERAN HOSPITAL AT ST. LOUIS

ity and poverty, it has grown to be one of the most modern and thoroughly equipped hospitals of that city.

On December 1, 1858, a meeting was called by Rev. J. F. Bünger of members of the first German Lutheran congregation of St. Louis to consider the advisability of establishing a Lutheran hospital. As a result of this meeting two rooms were obtained in a rear building at the corner of Carondelet

being limited to these four rooms, a beginning had been made. The Lutheran Hospital had now become established. The little hospital on Carondelet avenue did noble work, but the time came when it was absolutely necessary to have larger and more adequate accommodations. Accordingly, in 1864, a larger building was purchased on Seventh street, near Sidney street. In the course of a few years this building again

proved inadequate, and an addition of four rooms was built in 1870.

December 1, 1884, the hospital was removed to its present location, corner Potomac street and Ohio avenue. This building was originally the residence of Christian Lange, and contained 15 rooms. In 1890 its capacity was increased, by the addition of 12 rooms, to 40 beds. It has been a source of great encouragement to note, that, although the progress made has at intervals been slow, nevertheless each annual report has shown an increase in the number of patients treated over the preceding year.

In October, 1898, the Hospital Association secured as superintendent the services of Miss L. Krauss, a graduated trained nurse, and it is due to her indefatigable efforts and skill that an increased interest has been shown in the institution. The attention of some of the city's most prominent physicians and surgeons was attracted to the hospital, and its capacity became taxed to the utmost. Again and again patients were turned away for lack of room to accommodate them. Especially was this true of those who desired and could pay for private rooms. As the hospital largely depends upon income of this source to meet the expenses of its charity work, more room was an absolute necessity. This has now been secured by the beautiful addition which was completed and dedicated on February 24 of this year.

The construction of the addition is fire proof throughout. It is composed of basement and three floors. The basement contains the kitchen, pantry and dining room for nurses. The main floor is composed entirely of private rooms, furnished by the ladies' societies of the various Lutheran churches of the city. The second floor is similar in arrangement to the main floor. Each floor has a bathroom and other conveniences. On the third floor is found the new operating room with its adjoining sterilizing, anæsthetizing and wash rooms—all provided with every facility. Besides these rooms there are a number of private rooms for the treatment and care of special surgical cases. All the rooms are light and airy. The operating room will be complete in every particular.

The establishment is heated by hot water throughout, and lighted by electricity. The ventilation is thoroughly modern, and constructed according to the latest ideas. The plumbing is of the very latest and perfect in every detail. In fact, it is an ideal hospital. Its capacity is about 100 beds.

The hospital includes, what all well regulated hospitals ought to, a Training School

for Nurses. This was organized October 11, 1898, and has been a great factor in elevating the hospital to its present sphere of usefulness. Besides enabling young women wishing to enter the nursing profession to successfully fit themselves for their chosen work, it enables the hospital to provide for patients' nursing of the highest order.

The spiritual welfare of patients is not neglected. Regular religious services are held every Sunday morning, conducted by advanced students from the Concordia Theological Seminary. These services, no doubt, have a good influence upon the whole institution. The Board of Directors of the hospital is composed of the following: Fr. Goebel, pres.; H. Schenkel, treas.; Rev. C. C. Schmidt, inspector; Theo. Lange, H. Tie Meyer, Henry Harms and R. Vollberg.

The Hospital Association, in connection with the Orphans' Society, issues a monthly paper giving a regular account of the work as carried on in both institutions. The paper is the well-known *Kranken und Waisenfrend*, subscription price 25 cents. For sample copies address Mr. I. Guenther, 1116A Park avenue, St. Louis, Mo.

A Widening Circle

It is related that some years ago a boy in Pennsylvania gave some money to buy Bibles for people who could not buy them for themselves. It was not a large sum, but it did a great deal of good. Rev. G. F. Dale, to whom he gave it, went as a missionary to Syria. One day a lad came down from one of the little villages among the mountains, and asked for a Bible. He had an old silver coin that he had plowed up on the plain of Cœle-Syria, and this he offered for the Bible. It had no intrinsic value, but the missionary took it and gave him a Bible bought with the Pennsylvania boy's money. Some time after the lad appeared again, and told the missionary that his people had tried to get his book away from him in order to destroy it; but that he had made a chest for it with a lock and key.

The missionary came to the United States for rest; on his return to Syria he was told that two young men were to be received into the Church on the following Sunday. Great was his surprise and joy to find that the boy who gave the coin for the Bible was one of them; he had studied the Bible, and it led to his conversion. The boy in Pennsylvania heard of it and rejoiced; he had helped to convert a heathen. The boy in Syria became a Christian worker.

It is for us to do right; in the Providence of God lies the result; He alone knows the relation of all things.

Luther League of Illinois

Seventh Convention, at Elgin, July 17 and 18, 1901

REPORTED BY MISS MAY C. MELLANDER

THE seventh annual convention of the Luther League of Illinois was held in the famous little city of Elgin the 17th and 18th of July, where the delegates and visitors were the guests of the Luther Leagues of Bethlehem Swedish and Zion Norwegian-Danish Lutheran churches.



BETHLEHEM SWEDISH LUTHERAN CHURCH, ELGIN, ILL.

Where the Sessions of the Convention were Held

All the sessions were held in Bethlehem Church, which was tastefully decorated with plants and flowers.

The convention opened on Wednesday afternoon, the 17th, by singing "Lord Jesus Christ, Be Present Now." After devotional exercises warm and hearty words of welcome were given by Rev. J. Mellander, pastor of Bethlehem Church, and Rev. Wm. Eckman, pastor of Zion Church. An earnest response was made by Rev. C. O. Solberg of Rockford, president of the Luther League of Illinois, who presided at all sessions of the convention. He spoke of the benefits to

be derived for the work from attending conventions as these, and strongly impressed those present "That all have need of each."

The presidents or delegates from eight district Leagues gave words of welcome in the nature of reports. Each one spoke encouragingly of the work in his district, thus producing a bright outlook for the future. Reports of the various officers were also read at this session. Especially interesting were the reports of the president and treasurer. Although the work has not been urged on with as much vigor this last year as heretofore, yet the reports showed that the condition of the League is better than ever before.

Second Session

The second session began at 8 o'clock Wednesday evening with the singing of Luther's Battle Hymn. The singing throughout the convention was most inspiring, each one putting his whole heart and soul into it. This was led each evening by a chorus, consisting of the choirs of Bethlehem and Zion churches.

After the devotional services and an anthem by the chorus the convention programme, which centered around the general topic, "Lutheran Leadership," Rev. W. K. Frick, pastor of the Church of the Redeemer, Milwaukee, Wis., and English secretary of the General Council, gave an able and instructive address on "Lutheran Leadership in Theology." In introducing his subject, he said: "As nature develops into science so religion develops into theology. It is the queen of all sciences. Lutheran theology will stand, because founded on a rock. It commands the respect of all thinking men. Its foundation head is based on the Word of God. It contains truth in its fullness and wholeness. One who studies Luther's catechism is versed in theology. Luther is the Columbus of theology. He discovered the light which had been hidden for ages." Then in a very interesting way the speaker told of the various Lutheran theologians up to the present time.

There was another anthem by the chorus, after which Rev. H. M. Bannen, pastor of Trinity Church, Rockford, Ill., spoke on the topic, "If Luther Had Lived Now." "The four great factors of advancement in the sixteenth century," he said, "were the art of printing, the revival of learning, the discovery of half the world and Martin Luther. If he lived to-day he would be a devout reader of the Word. The poor would have a true friend and helper. If the spirit of Luther lived now the poor would be filled with the power of Jesus Christ. The seekers after the truth would have a friend. The licensed saloon would have a powerful opponent. The old Word would have a mighty champion. He believed every word between the lids of the Book."

The singing of the Luther League Rally Hymn and the benediction closed this excellent and helpful session.

A reception was then tendered the delegates and visitors in the church parlors, which had been decorated in the colors of the League. On this occasion genuine Lutheran cordiality and fellowship reigned supreme.

Third Session

The first half of the third session was devoted to business. The following officers were elected: Pres., Rev. C. O. Solberg, Rockford. The vice-presidents are the presidents of the various districts; rec. and cor. sec., May C. Mellander, Elgin; stat. sec., Anna Gunderson, Chicago; treas., Mr. H. W. Theis, Beardstown. Executive Committee: S. H. Holstad, chairman, Chicago; Prof. L. A. Vigness, Ottawa; Rev. Chas. P. MacLaughlin, Chicago.

An aggressive Extension Committee was elected, consisting of one member from each district. Among the several resolutions passed during the convention was one which provided for an Extension Fund, the money to be obtained through voluntary offerings and gifts. This is to aid in spreading the work of the State League. Quite a sum was raised during the convention.

The devotional part of this session was devoted to the general subject "Lutheran Leaders in Piety." Three very interesting and instructive addresses were delivered by Dr. W. S. Hinman, pastor of Grace English Lutheran Church, Chicago, who spoke of "Spener;" Rev. Carl Christenson, pastor of the Swedish Lutheran Church, Geneva, who spoke of "Rosenius," and Rev. L. Harrisville, pastor of St. Paul English Lutheran Church, Chicago, of "Hange." In speaking of the lives of these German Swedish and Norse leaders, the speakers brought out the idea of deeper spiritual life, greater love for

the Word and reverence for the sacraments and the great necessity of gathering around the family altar.

William C. Stoever, Esq., of Philadelphia, president of the Luther League of America, who arrived in the city during this session, gave a few words of greeting from the National Executive Committee and Eastern Leagues.

Fourth Session

The afternoon session, which was the Luther Leaguers' session, proved to be very interesting and instructive. Arthur Johnson of Moline read a very good paper on "The Luther Leaguer and His Work for the Lord." Owen Anderson of Ottawa also spoke upon this subject, and gave some excellent thoughts. Short talks, but containing many helpful ideas, were made by Rev. H. B. Kildahl, Chicago, on "The Luther Leaguer and His Reading Course;" Prof. L. A. Vigness, Ottawa, on "The Reading Habit;" W. J. Seiberling, Chicago, on "The Private Library;" Rev. J. K. Reed, Evanston, on "Books that Have Helped Me;" Rev. G. T. Rygh, Chicago, on "Readings on Missionary Subjects;" Dr. J. D. Severinghaus, Chicago, on "A Reading Course."

A leading feature of the afternoon was the powerful address delivered by Rev. C. M. Weswig of Bergen, Wis., on "The Church's Leadership in Works of Mercy." He spoke of the deaconess work in the Lutheran Church, giving a historical sketch of this noble work from its inception, and its wonderful power for doing good.

Miss Louisa Moe of Chicago rendered a vocal solo during the afternoon session, which was thoroughly enjoyed by every one.

At the close of this service the delegates and Luther Leaguers of Elgin partook of supper in the beautiful park. A very pleasant social time was spent, and all felt refreshed and rested for the evening session.

Fifth Session

This, the last session, began at 8 o'clock with an organ solo by Prof. A. A. Holmes of Chicago. After Scripture reading and prayer and an anthem by the chorus, the first speaker of the evening, whom every one had been eagerly waiting to hear, was introduced. This was Mr. Wm. C. Stoever of Philadelphia, the President of the Luther League of America, who gave a most touching and impressive address on "The Responsibility of the Luther Leaguer." He spoke of our responsibility in Church work. We should see that each one does his part faithfully, doing God's work, in God's way, in God's place for His Glory. The responsibility toward our neighbors, that of parents toward their children, employer toward em-

ployee and of each voter, was touched upon. He also spoke of the great need of prayer to aid us in our various responsibilities.

After another anthem by the chorus a most fitting closing address was made by Rev. F. L. Sigmund, president of Carthage College, Carthage. His subject was "Leadership Now." He said in part: "We cannot live on the memories of the past. Our ideal should be to maintain a leadership in the Church now and the same fidelity as in the past. There are two forms of leadership. One which tries to down the masses and exalt one, the ambition of the world. The other the Christian method, which seeks to benefit the many. Each one is called to do his part, use his own talents in his capacity. This should be done by love to Christ and

the Lutheran Church, by love for the truth which has been handed down to us by the fathers.

Prof. A. A. Holmes rendered the Hallelujah chorus on the organ, after which Mr. Stoever gave a short personal talk in regard to the work of the local Leagues.

After singing the Luther League Rally Hymn the seventh annual convention closed by repeating in unison the Lord's Prayer, and Rev. J. Mellander pronounced the benediction.

This was one of the most successful and enthusiastic conventions ever held in the State. Each one went home to his society with added zeal and inspiration for the work and more love for the Church and the Master.

Luther League of Wisconsin

Fifth Convention, at Manitowoc, July 24-25, 1901

REPORTED BY MISS CORA HENRIKSON

THE fifth annual convention of the Luther League of Wisconsin convened at 8 o'clock Wednesday evening, July 24, at St. Paul's Church. Delegates arrived during the day and, although the storm kept many away from the opening session, about 30 registered during the evening. The convention was opened by an address of welcome by the pastor of the church, Rev. E. T. Rogue, in which he offered the visitors the hospitality of the city. Rev. Th. Eggen of Madison, the State president, responded with a few well chosen remarks, thanking the residents of Manitowoc for the hearty reception tendered the delegates, and expressing the wish that the convention might be a helpful one. The audience next listened to an address by Rev. Edw. O. Loe of Beloit, on the subject of "E Pluribus Unum." Under the topic he took up the subject of Church unity; that movement he claimed was a beneficial one, if underlying it there was a spirit of truth and a respect for the belief of those professing other creeds. It was the duty of the Luther League to bring the young people of the different synods together, and this it was rapidly doing. Rev. W. K. Frick of Milwaukee spoke on "My Dear Old Church." In the address he touched upon the glorious and historic part of the Lutheran denomination. He spoke of the strength both in number and in spirituality, and prophesied an ever brightening future.

Following this programme an informal reception was tendered the delegates by the young people of the local League. The basement halls were beautifully decorated

with ferns and flowers in honor of the occasion, and the evening passed most delightfully. Refreshments were served.

The meeting Thursday morning was largely devoted to the transaction of business.



ST. PAUL'S CHURCH, MANITOWOC, WIS.

Where Convention was Held

Various reports of officers were read and discussion as to the methods of work followed. The officers for the next year were elected as follows: Pres., Rev. Th. Eggen of Madison; vice-pres., Rev. Gust. Stearns of Milwaukee; gen. sec., Georgia Olson of Stoughton; cor. sec., Lillian Frick of Milwaukee; treas., Rev. Edw. O. Loe of Beloit. The concluding number of the morning's programme was a paper on "Hidden Powers," by Miss Ella Grane of Stoughton. The afternoon's session was opened by a paper, "Some Suggestions Pertaining to Church Music," by Louis Renning of Milwaukee. Following this Miss Lillian Frick read a paper on "Four Holy Duties of Young People," in which she pointed out the ways in which the goal of heavenly satisfaction and duty fulfilled might be reached. A general discussion followed, and was participated in by many delegates. The pastor of St. Paul's concluded the afternoon session by a talk on "What It Is to Be a Christian." His remarks were replete with good advice, and were very edifying. At about 4 o'clock the session adjourned, and the delegates were taken for a sail in a yacht. The party sailed around the inner and outer harbor, and about 6 o'clock disembarked.

The church was crowded to its uttermost capacity to hear the speakers who occupied the pulpit in the evening session. Rev. Gust. Stearns of Milwaukee, a young man of oratorical ability, who spoke first upon the subject, "The Light of the Word on the Dark Passages of Life." He was followed by William C. Stoeve, Esq., president of the Luther League of America, who held the attention of all spellbound as he spoke words of inspiration and helpfulness. It was indeed an address to be remembered, and formed a fitting close of the convention. The delegates left Friday by boat and train.

The Unstable Man

St. James tells us that "a double minded man is unstable in all his ways," and so we find it in all walks of life. The man who tries first one occupation and then another, who hesitates and changes his plans, seldom comes to any success. The student who is uncertain; who gives himself to the study of mathematics, and then abandons it for the study of history, or the study of astronomy, is very likely to end with a smattering of knowledge useless to himself and the world. In politics, the man who votes one year with the Democrats and another year with the Republicans is not liked by either party, and he is often told to be either one thing or the other. So in religion there are people who, like vagabonds,

wander from one church to another, "all things by turns and nothing long." True it is that if a man finds himself in a wrong course, or is convinced that he has been mistaken, he can do nothing better than get as quickly as possible into the right path, and he is very foolish if he allows his pride or his love of consistency to prevent his making the change; but the change ought to be made with good reason and to be well considered. It is the man who is frequently changing or who changes lightly and hastily who is to be despised. Quite as fatal is the habit of hesitation. Emergencies arise in every man's life which demand that he commit himself to one course or the opposite. The strong man considers the situation in all its bearings and decides. The weak man ponders and hesitates, leans first to one side and then to the other until the time for useful decision is past.—*Christian Herald*.

The Luther League Badge



No more suitable badge could the Luther League of America find to mark its principles than the coat of arms of the great and noble reformer, says the *Epiphany Star* of Philadelphia.

To understand its deep and beautiful meaning is to have a glimpse of the spirit that imbued the life of this faithful and honored servant of God. We have Luther's own explanation of it. He said it was a sign and symbol of his theology. First of all there was a black cross in a heart of natural color, to remind us that we are saved by faith in the crucified One. "For the just shall live by faith." Although the black cross mortifies and hurts, it does not ruin our nature nor destroy, but keeps alive. This heart is to rest on a white rose, to signify that our faith gives joy, peace and comfort, not such peace and joy as the world gives; the rose must be white, not red, for white is the color of the spirits and of the angels. This rose rests on a sky blue ground to show that this joy is the beginning of our future joy in heaven. Finally this blue ground is surrounded by a yellow ring, signifying that such heavenly blessings are to last forever, and are more precious than all the fleeting joys and pleasures of this world.

A New Train to Buffalo

The New York Central has placed in service an entirely new train to Buffalo, leaving Grand Central Station at 9.20 a. m., arriving Buffalo 9.20 p. m. This train affords another opportunity for a daylight ride along the Hudson River and through the Mohawk Valley to Buffalo.

Luther League of Minnesota

Third Convention, at Minneapolis, July 23, 1901

REPORTED BY MRS. R. F. JOHNSON

THE third annual convention of the Luther League of Minnesota was held on Tuesday, July 23, in St. Paul's Norwegian Church, Rev. N. J. Lohre, pastor.

In spite of the very warm weather there was a good attendance. The morning session

officers resulted as follows: Pres., Rev. A. J. D. Haupt of St. Paul; rec. sec., Mrs. R. F. Johnson, Red Wing; cor. sec., Herbert Anderson, South Minneapolis; treas., Nels Jensen, Minneapolis. In the evening a rally

was held, at which time President Haupt made an excellent address on "Work of State Leagues."

It was also our great pleasure to have the privilege of listening to an able address by William C. Stoevers, Esq., President of the Luther League of America, on "Our Duty as Leaguers"—viz.: I. Giving Our Hearts to God; II. Giving Our Service to God; III. Giving Our Money to God; IV. To be Prayerful; V. To be Faithful; VI. To be Fearless. The singing of the Luther League Rally Hymn concluded the meeting.

Although the Luther League in the West has not made the rapid stride we would wish, still we must not be discouraged, for often "from small beginnings great results are obtained."

It is to be regretted that while the Norwegian-Danish and English churches are represented, so far not one of the Swedish churches, with their large number of young people, have united with us.

Could the Luther League of America be prevailed upon to hold their next National Convention in either St. Paul or Minneapolis, it would, no doubt, promote the growth of the Luther League.

Many of our Lutheran young people are in ignorance regarding our Luther League movement, and need but a proof of its exist-

ence and work to make them strong and loyal supporters of our League.

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"If thou art blest,
Then let the sunshine of thy gladness rest
On the dark edges of each cloud that lies
Black in thy brother's skies.

If thou art sad,
Still be in every brother's gladness glad."



ST. PAUL'S NORWEGIAN CHURCH, MINNEAPOLIS

Where the Minnesota Convention was Held

was given up entirely to reading of reports and transaction of business..

In the afternoon three papers were read. "Sociability and the Luther League," by Mrs. R. F. Johnson. The League as a "Spiritual Factor in the Church," by Rev. J. C. Pederson. "What Can Our Leagues Do to Counteract the Influence of the Sects?" by Rev. Ira O. Nothstein. The election of



CHAPTER IV

One of Philip's Friends

"Great shall be the peace of thy children, and the nations of them that are saved shall walk in the light of it."

AUNTIE gave me Grandmother's pearls to wear to Margaret Steinwanger's. I knew that Philip would be there, and, since he used to have the courage in Redfield to say that I was pretty, I wanted him to see me "in all my glory," as the girls used to say at school.

When I went into the parlor I was disappointed at not seeing Philip. There were more people than I had expected to find there, and I didn't know any one but Dr. Steinwanger. He introduced me to the lady to whom he had been talking, and then he left us.

Of course I had not heard her name, and I knew that she had missed mine; but we had a delightful ten minutes together, and I was sorry when Dr. Steinwanger came to take her in to dinner.

I began to wonder if Margaret had forgotten me. Then I saw Philip coming toward me, and I knew that she had sent him to take me in. I determined to show him that I didn't care if he had waited until the last minute to do his duty.

"Isn't this like old times?" he said.

"I don't see why," I answered. "We never dined at this hour in Redfield."

"The hour has nothing to do with it. It is like old times, because you and I are talking, all to ourselves."

"All to ourselves! I cannot imagine anything more unlike old times in Redfield—unless you would talk sensibly, Philip."

"Just as I always do, Nellie, whenever I am talking about you."

"I wish that you would call me Eleanor."

"I will if you will make that dauber of colors call you Miss Adams—to the end of his days."

"It is not at all certain that I shall be Miss Adams to the end of my days, and if you are referring to Mr. Phelps, he calls me all sorts of poetical things."

"Don't let's talk about him. He isn't worth mentioning."

"Who mentioned him? I am not anxious to talk about him."

"You talk to him quite enough, I know. I am sorry for you. You would much prefer to talk about me, wouldn't you?"

"No! I like mysteries. I know beforehand everything that can be said about you."

"Then I'll tell you something about myself that will be a surprise to you."

"I defy you to tell me anything of the sort. I've known you ever since you went into trousers, and you've always made a confidante of me."

"You never were more mistaken in your life. I'm in love."

"I knew it."

"How did you discover it?"

"By looking at you whenever she is around."

"Oh! Does she happen to be around now?"

"Don't pretend. You know you have been looking at her ever since we came in."

"You mean—yourself?"

"Of course not, I mean Margaret."

"You are very acute, to put it mildly. Do you think there is any hope for me?"

"Not a bit."

"Why not?"

"You could never make love to her seriously."

"I never have a chance. Don't you think the way I look at her is equivalent to a proposal?"

"Don't ask my advice, but tell me, who is the lady talking to Dr. Steinwanger?"

"You don't mean to say you don't know? And the dinner is in her honor! She is the author of the Astronomy that we used to study at school. I think she has discovered a comet or two, and she is writing a whole book on Jupiter."

"Philip!" I gasped.

"Fact!" he said. "I'm surprised at your ignorance."

"I talked to her ten minutes, and she didn't say a word that would have led anybody to think that she understands the Procession of the Equinoxes."

"Probably she doesn't. I'm sure nobody could learn anything about it from the chapter she devotes to it in her *Astronomy*."

"She is wonderful! To know so much, and then talk to me so charmingly about—what did we talk about?"

"Don't you think it possible to do something worth doing without thinking it necessary to let everybody who talks to you five minutes know what you have done? The greatest monarchs prefer to travel *incognito*."

"I have met a Mr. Sutton, who is always talking about the hardships of a literary life, but I have never been able to hear of anything he has written, except a storiette, that Mr. Phelps says gets into print by accident. Even Mr. Phelps—I don't believe you could talk to him long without discovering that he painted portraits of Lady Chalmers Winston in different attitudes."

"All subjects with you lead to one theme. I fear, Nellie. Miss Steinwanger has promised to go with me Sunday out to a church in the suburbs and play the organ. Will you go with us?"

"Do you ask me merely to change the subject, or because you want me to sing?"

"For both reasons, and for fifty others. Shall I enumerate them?"

"I will go," I said; and we talked amicably enough until we went back to the parlor and Margaret began to introduce me to her friends. I have always loved to talk to people who make me think my hardest and quickest. I used to cherish the conviction that I had a reserve of gray matter that was not demanded for keeping up a conversation with most people.

At Margaret's that evening I needed the reserve—and more. But, as I grew accustomed to the stimulating atmosphere I began to lose concern about whether or not anybody would think me brilliant, or well-read. I only cared to do my best with every one else in the search for what seemed, then, a sort of intangible good. I know, now, that we were playing a more exciting game than basket ball used to be to us at school. Then every girl was striving for the same thing—to get the ball to the goal! At Margaret's that evening the ball was Truth, and I came away with a new idea of the relation of values.

On Sunday Margaret and I went to the little Mission Chapel with Philip.

After the service he asked us to go with him to see a friend of his.

We stopped at a tiny house with a little front of green. Inside we found Philip's friend—an old woman with rugged, homely features that lighted up as she raised her-

self with difficulty to shake hands with Philip.

The effort was too much for her. During the fit of coughing and the hemorrhage that followed Margaret seemed to know just what to do, while I stood around, white and trembling, in everybody's way.

When the invalid was quiet again we all sat down, Philip close to the bed. He talked to her in tones too low for us to hear much of what he was saying, and she fell asleep.

We were quite still, but in a few minutes she awoke, and began to speak. Philip told us afterward that she was repeating the questions and answers in the catechism in German.

"She says that she remembers only a few German words, but when her mind wanders she speaks in German always," he said.

He told us that she has given \$500 to the seminary, and when we expressed surprise, he said that for a long time she had been in the habit of saving everything she could in order that she might educate her son for the ministry. The boy died the first year Philip was at the seminary, and the old woman had come up to Philip after the first service he had conducted in the little church, and had offered him the money she had saved. I was so fascinated by the story and by the old woman's strong face that I made Philip talk about her all the way home.

"What was she saying?" I asked.

"The answer in German to the question, 'What does baptism confer or benefit?'"

"*„Sie wirket Vergebung der Sunden erloset vom Tod und Teufel, und giebet die ewige Seligkeit allen die es glauben wie die Worte und Verheissung Gottes lauten."*

"Don't you know the English? Do you remember when your father gave each of us a Bible for repeating the catechism?"

"It effects the forgiveness of sins, delivers from death and the devil, and confers everlasting salvation upon all who believe it as the words and promises of God declare," I repeated; surprised to find that the whole answer came back to me, and with it the memory of myself, standing by Philip, a chubby freckled faced child with two great plaits of hair down my back, in an ecstasy of the purest joy, because father had praised Philip and me before the whole class.

"Very good. You earned your Bible.

"Do you want to know why I am a Lutheran?" asked Philip.

"Because your father and your grandfather and your great-grandfather were Lutherans," I answered.

"That shows how little you know about my family history. The ancestors to whom you flippantly refer were not Lutherans; my

mother is a Lutheran and her people have been so since the Reformation, I think. But that is not my reason."

"Now, Philip," I said, "You are going the way of all theological students. You are in the Lutheran Church because you happened to be born and baptized into it. Then you go off to the seminary and, of course, the professors instruct you, as it is their business to do, that you are in the Church of your own choice, and they give you just as many good reasons for being in it as any other set of theological professors would give you for being in any other church. Why don't you admit that it is all due to the accident of birth, or to some other happening, not of your own determining?"

"Before I was confirmed I studied the Confessions of faith of the various churches. I chose the Augsburg Confession, then. How much I was influenced by the fact that your father and my mother belonged to the Lutheran Church has nothing to do with the matter now. As a minister, I want to be in the Church which has the doctrinal basis, the form of government, the customs, the methods of work that will give the most efficient aid to every effort at leading men to God. If I thought the Salvation Army did this to a greater degree than the Lutheran Church I should join it to-morrow. Because I believe the Lutheran Church does this to a greater extent than any other church, I am a Lutheran."

"Philip," I said, "do you mean that you are a Lutheran because an old woman who learned the catechism in childhood repeats it on her deathbed?"

"I am a Lutheran because I believe that conversion is best brought about, not by spasmodic appeals to a better nature that has been allowed to slumber during childhood. By baptism our Church receives infants as into the arms of God; by catechization, our children grow in the knowledge of God; by confirmation, our young people give themselves intelligently to the service of God."

"My friend, repeating the catechism in a forgotten tongue on her deathbed, only testifies to the efficacy of our Church system, and thereby strengthens my faith in the wisdom of adhering to it. Don't fancy, Nellie, that you will ever be anything else than a Lutheran."

"When you have forgotten the multiplication table you will remember the answers that we used to repeat together—hand in hand."

I found something so embarrassing in the steady, reminiscent gaze Philip fixed upon me that I said recklessly, "I think I shall be a kindergarten teacher."

"Your pupils in old age would repeat Mother Goose rhymes," said Philip. "Better marry a minister and teach the catechism to the children of your husband's congregation."

"Nothing in the world could induce me to marry a minister," I replied with unnecessary force.

"Please don't be personal," pleaded Philip; and as I caught Margaret's eyes fixed on me I blushed. I must be the sort of girl who creates the impression that she is in love with whatever man she chances to be talking to. I shall have Margaret proposing to give up Philip for my sake, while Auntie is spending sleepless nights because of Mr. Phelps.

I have made up my mind that I shall never marry. It would be entirely too much of a responsibility to marry a man like Philip Page, for instance, with a great life work in which he is absorbed, and with high ideals that his wife would have to live up to.

Mr. Phelps' wife would have an "unenviable position," according to Auntie's mysterious dictum, but even that, whatever it may mean, would be better than marrying into a position so enviable that almost every unmarried woman in your husband's congregation has coveted it.

Only such women as Margaret can safely occupy the dizzy height to which the wife of the most ordinary preacher is lifted in the eyes of the women who hear her husband preach.

How absurd that I should speculate for half a night upon the arguments for and against marrying a minister, as if that chance remark of Philip's meant anything to me, when he has as good as confessed to me that he is in love with Margaret!

Of course, he is in love with her. No man who has known her would ever waste a second thought on me.

I am glad that it is so, because I am quite sure that I am not in love with Philip, just as sure as I am that I shall never be in love with any man.

(To be continued.)

Why We Need to Pray

Our Father knoweth our needs and our desires before we tell them to Him. He might supply them all without any prayer from us. Yet He tells us to pray, and, in His plan, some of His best gifts are conditioned on our prayers. Can we say, therefore, that prayer is not important, or that prayer does not affect the final result in God's Providence? If we will not pray, we have no right to expect such gifts as prayer secures.—*S. S. Times.*

A New Departure

BY REV. GEORGE H. SCHNUR, A.M.

SOME time before our last National Convention at Cincinnati a circular letter was sent to all subscribers of the "Luther League Topics," asking for suggestions as to future selection and arrangement of themes. A number of suggestions were offered, many of which were excellent, and have been incorporated in the series for 1902.

Other Years' Themes

Every year's scheme of Topics that we have had thus far has been connected, following some one general line of teaching in accord with the Church Year. To keep these general lines of thought before us we reprint the following table of Themes:

1895—"The Messianic King."

1896—"The Covenant People."

1897—"Gospel in Old and New Testaments."

1898—"A Year of Bible Doctrines."

1899—"Life and Teachings of Our Saviour (I)."

1900—"A Year of Bible Biography."

1901—"Life and Teachings of Our Saviour (II)."

The Theme for 1902 is,

The Church: Doctrine, History, Missions

This composite series of subjects is a radical departure from the previous Topic schemes. The fourth convention of the Luther League of America enthusiastically adopted the first draft of this series. We hope that in their actual use the societies will find their study pleasing, as well as profitable. In many congregations there are Young People's Mission Bands in addition to the regular Young People's Society. The use of these "Luther League Topics," which offer a *Lutheran* missionary subject for the second week in each month, home and foreign subjects alternately, will enable such societies to combine forces with the Young People's Societies, and that to their mutual advantage.

An examination of the series will disclose the fact that ordinarily there is assigned to each month two biblical or doctrinal subjects, one historical, one missionary subject. This arrangement is sometimes shifted to accommodate the Themes to the Church Year. For Palm Sunday, Easter, Pentecost and the Sundays nearest Christmas and Thanksgiving Day, suitable festival lessons are provided. For the two Sundays after Epiphany we assign missionary topics; for the Lenten season the subjects are seen to

be peculiarly appropriate. The Lutheran naturally expects to be asked to study the Augsburg Confession at the time of its own anniversary, June 25; Luther, the Reformer, during the last week of October, and the "Drama of Providence," etc., on Luther's birthday.

Rev. C. Armand Miller will continue his excellent studies on the biblical and doctrinal topics in the REVIEW during 1902. In addition to these helps the editor of the REVIEW and the editor of the "Topics" have arranged to have missionaries in the field, of our various synods, write articles for the REVIEW bearing on the missionary topics. For the discussion of the historical Themes we have asked Lutheran writers who are specialists in those lines as well as a number of the younger men to furnish brief articles for the REVIEW. Similarly we hope to have the Missionary Topics, both senior and junior, prepared by missionary workers.

With such a feast of good things in store for 1902, every society ought at once to get up a large club of new subscribers to the LUTHER LEAGUE REVIEW, and those Lutheran societies which have not yet adopted the "Luther League Topics" should at once do so. Every Lutheran Young People's Society, no matter what its local name or individual type, should use Lutheran literature, and that means they should use the "Luther League Topics," which enjoys the distinction of being the only literature of its kind issued in the Lutheran Church.

The Juniors

As heretofore, the "Junior Studies" will be written by lady workers in the junior field. Their work in the past year has given general satisfaction, and we are sure that it will continue to receive the grateful appreciation of junior workers.

Rev. F. P. Bossart of St. Paul's Church, Lima, Ohio, will continue to furnish the daily Bible readings for the "Topics."

Luther League Topics for 1902

ADVENT, 1901.

December 1, 8, 15, 22, 29.

I. Biblical—THE INFALLIBLE SOURCE OF TRUTH (Revelation), John 18:33-38.

II. Missionary—THE KING'S MARCHING ORDERS, Matt. 28:18-20 (R. V.).

III. Biblical—INSPIRATION: TESTIMONIES OF THE SCRIPTURES, II Tim. 3:14-17.

Christmas—GLORIA IN EXCELSIS, Luke 2:8-20.
Sunday after Christmas, Historical—THE PIONEERS OF MODERN MISSIONS, Acts 26:16-20.

1902.

January 5, 12, 19, 26. February 2, 9.

New Year, Historical—MARTIN LUTHER, THE YOUTH, I Sam. 3:1-10.

- Epiphany I. Missionary—OUR COUNTRY; OR, THE GOSPEL FOR AMERICA, John 4:35-38.
 Epiphany II. Missionary—GUNTUR, INDIA, Rom. 10:11-15.
 Septuagesima. Biblical—POWER AND EFFECT OF THE WORD, James 1:18-21.
 Sexagesima. Historical—THE SMALL CATECHISM, Mark 4:26-29.
 Quinquagesima. Biblical—THE INFALLIBLE RULE OF FAITH AND PRACTICE, Acts 20:26-32.

LENT.

February 16, 23. March 2, 9, 16, 23.

- I. Historical—MARTIN LUTHER, THE MONK, Lam. 3:1-9, 19-27.
 II. Biblical—THE LOSS OF THE DIVINE IMAGE, Gen. 1:26-27; Eph. 4:17-19.
 III. Biblical—SIN AND RUIN UNIVERSAL (Original Sin), Rom. 5:12-14.
 IV. Biblical—CAUSE AND CONSEQUENCE OF SIN, James 1:13-17.
 V. Biblical—THE WORKS OF THE FLESH (Actual Sin), Gal. 5:19-21.
 Palm Sunday—HOZANNA TO THE SON OF DAVID! Luke 19:29-40.

EASTERTIDE.

March 30. April 6, 13, 20, 27. May 4, 11, 18, 25.

- Easter—HE IS RISEN INDEED! John 20:1-18.
 I. Biblical—SALVATION MADE POSSIBLE THROUGH CHRIST, John 3:16-17; 14:1-7.
 II. Missionary—THE OPEN DOOR; OR, THE LUTHERAN OPPORTUNITY, Rev. 3:7-13.
 III. Biblical—SALVATION CONFERRED THROUGH THE MEANS OF GRACE, Eph. 2:1-10.
 IV. Historical—PHILIPP MELANCHTHON, Isa. 6:1-8.
 V. Biblical—SALVATION MADE OPERATIVE THROUGH FAITH, Mark 16:14-16; Rom. 5:1-2.
 Exaudi. Missionary—MUHLENBERG, AFRICA, Acts 8:26-39.
 Whitsun Day—FILLED WITH THE HOLY GHOST! Acts 2:1-6.
 Trinity. Historical—GUSTAVUS ADOLPHUS, II Chron. 20:14-30.

THE AFTER-TRINITY SEASON:
THIRD QUARTER.

June 1, 8, 15, 22, 29. July 6, 13, 20, 27. August 3, 10, 17, 24.

- I. Biblical—MEANS OF GRACE: THE WORD, I Pet. 1:22-25.
 II. Missionary—CITY MISSIONS, Luke 24:45-48.
 III. Biblical—MEANS OF GRACE: THE SACRAMENTS, Acts 22:14-16; I Cor. 10:16.
 IV. Historical—THE AUGSBURG CONFESSION, II Tim. 1:13-14.
 V. Practical—TEMPERANCE, I Cor. 9:24-27.
 VI. Biblical—GOD'S WORD AND GRACE, NOT IRRESISTIBLE, Luke 7:29-35.
 VII. Missionary—RAJAMUNDY, INDIA, Acts 13:1-5.
 VIII. Biblical—PRAYER. THE VOICE OF FAITH (Not Means of Grace), Isa. 37:15-20.
 IX. Historical—THE "DIASPORA," Acts 8:1-8.
 X. Biblical—BAPTISM: WHO? Matt. 28:19; Luke 18:15-17.
 XI. Missionary—RURAL AND FRONTIER MISSIONS, John 1:35-51.
 XII. Biblical—BAPTISM: HOW? Isa. 44:3; 52:15; Ezek. 36:25-27.
 XIII. Historical—HENRY MELCHIOR MUEHL-ENBERG, Jer. 1:4-10.

FOURTH QUARTER.

August 31. September 7, 14, 21, 28. October 5, 12, 19, 26. November 2, 9, 16, 23.

- XIV. Missionary—JAPAN, Acts 16:9-13.
 XV. Biblical—BAPTISM: WHY? Acts 2:38-41; Titus 3:4-7.
 XVI. Missionary—MISSIONS OF YOUR OWN SYNOD, Luke 10:1-11.
 XVII. Biblical—THE GOD-MAN, ONE, INVISIBLE PERSON, John 1:1-14.
 XVIII. Historical—THE DEACONESS' MOVEMENT, Rom. 16:1-16.

- XIX. Biblical—THE LORD'S SUPPER: DOCTRINE, I Cor. 11:23-29.
 XX. Missionary—PUERTO RICO, Acts 10:30-35.
 XXI. Biblical—THE LORD'S SUPPER: SIGNIFICANCE AND BENEFITS, Matt. 26:26-29.
 XXII. Historical—MARTIN LUTHER, THE REFORMER, John 2:13-17.
 XXIII. Missionary—OUR POLYGLOT PROBLEM, Acts 2:7-12.
 XXIV. Historical—DRAMA OF PROVIDENCE ON EVE OF REFORMATION, Acts 17:22-28.
 XXV. Historical—LUTHERANISM IN AMERICA, Micah 4:1-7.
 XXVI. Biblical—O, GIVE THANKS UNTO THE LORD! Psalm 105:1-6.

The less a young man talks about luck and untowardness of circumstances, and the coquettishness of popular favor, and the like, the better for him and for the world to which he owes himself. Every man will have all the power he earns, and the power that he has will tell, not because people like him, but because it is power.—PARKHURST.

Luther League Reading Courses.

Adopted by the Luther League of America.

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 Schoenberg Cotta Family..... Mrs. Rundel Charles.
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 Lutheran Foreign Missions..... Lauray.
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 Life of Melancthon..... Stump.
 Ecclesia Lutherana..... Seiss.
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All inquiries concerning the courses should be addressed to the Literary Secretary, Rev. C. L. FRY, Lancaster, Pa.

The above books can be supplied at \$3.50 for the first set and \$5 for any other set, postpaid, by the LUTHER LEAGUE REVIEW, P. O. Box 876, New York, N. Y.

Have them all put in your S. S. Library.

Luther League Topics

OUTLINED AND REVIEWED BY REV. C. ARMAND MILLER

13th Week after Trinity.

Sept. 1, 1901.

Paul's Sentence on the "Disorderly"

(II Thes. 3 : 5-12)

Questions to be answered in brief papers. —What right have we to enforce discipline in the Church? In what spirit and by what method is disorderliness to be punished? Who are the disorderly?

Lessons for Our Own Lives: 1. *Let us reverence the "power of the keys."*—Although all Protestantism, outside of our own communion, has ignored the doctrine, in some of its most important aspects, at least, the authority of the Church to "bind and loose," to "remit and retain" sins, to exclude the disorderly and withdraw ourselves from them, is sure and fixed, resting on the firm foundation of Christ's word of command and promise! The authority of the Church, therefore, in pronouncing sentence of discipline upon a member is to be revered and obeyed. In mercy to a wandering soul it may become necessary to declare that one suspended from the privileges of consistent Christians. Let him who is thus excluded, and let those who are his friends and well-wishers, beware of counting this a little thing, or of treating the judgment with contempt. The Church has no option. It is not a word of advice, but a clear command. Perhaps the negligence of the churches in obeying this command is to blame for many of the ills in our congregational life which we justly lament.

2. *Are any of us to be classed under this definition of disorder?*—The question is not so pointless as it may seem. There are four things which may be found in this Scripture lesson alone that are characteristic of disorderly conduct. The first is, to walk "not after the tradition which they received of us." And this "tradition," as appears from ch. ii, 15, means the Apostolic teaching, as given in the words and epistles of the inspired men. If any man then is not leading a life in conformity to the standards and requirements of Christianity, which we have in the Holy Scriptures of the New Testament, he is disorderly. This covers much ground. A second characteristic is idleness. These disorderly persons do not work. A lazy man, a trifter, a loafer, cannot be a Christian, according to the orderly requirements of our sacred constitution. Honest industry is one of the essentials of Christian living. The third characteristic of a disorderly person grows naturally out of the second. An idler is apt to become a busybody.

And yet it must be admitted that a good many hard working people find time, nevertheless, to concern themselves to a remarkable extent with other peoples' business. A fraternal interest in the welfare of the brethren, a sympathetic desire to assist and comfort them, is a genuinely Christian condition; but a gossipy curiosity prying into and retailing to others the private affairs of one's fellow men is a trait of disorderliness deserving discipline. And finally, he who will do his own will, and have his own way, in spite of Apostolic command and fraternal exhortation, is disorderly. He violates the very fundamental principle of Christian fellowship, love, with its attendant virtues of humility and submission to the general good and guidance. There are some in our churches who are in danger of falling under this condemnation.

14th Week after Trinity.

Sept. 8, 1901.

Godly Sorrow

(II Cor. 7 : 6-10)

Questions to be answered in brief papers. —Explain Article XII of the Augsburg Confession. What is the difference between "penance" and "repentance?" What are the elements of godly sorrow? What is its relation to the remission of sins?

Lessons for Our Own Lives: 1. *We need a deeper knowledge of sin.*—As the catechism tells us, our baptism signifies daily repentance. But this does not well accord with the lack of sensitiveness to sin which we have reason to know is characteristic of a great many Christian people. How deep and heartfelt are the confessions of the congregations at our Preparatory services? How many really are conscious of sin so that they mourn and lament it? We are so ready to modify our conceptions of iniquity in accordance with the popular judgment, and not to hold fast to the divinely recorded standard. Do you daily repent with godly sorrow, or do you flatter yourself that you live a fairly good life which compares exceedingly well with that of your fellow Christians? What you answer depends on whether you have caught a glimpse of God's judgment of sin, or whether you have the common judgment of men. And that again depends on whether you are a thoughtful, devout student of God's Word, or whether you are accustomed to leave the Book unused. If the latter is the case you need not hunt far for that of which to repent.

2. *It is easy to feel sorrow when we have*

sinned.—But the question is, whether we feel sorrow for sin or for its consequences? If a man has stolen and been discovered and convicted he can with all sincerity feel and confess sorrow. But it may be sorrow far different from that of a godly sort. Judas was undoubtedly sorry when he hung himself, but there is no reason to suppose that he felt godly sorrow. Godly sorrow laments the sin, the guilt, the displeasure of God; but not merely the liability to punishment. Godly sorrow involves the abhorrence of the sin and the firm resolve never again to commit it, but never contemplates the tolerance of iniquity or the dallying with temptation. The sentimental minifying of the meaning and awfulness of sin, so common to our time and to the "new theology," is absolutely alien to the teaching of God's Word. Let it be far from us!

15th Week after Trinity. Sept. 15, 1901.

Wisdom: The True vs. the False

(James 3: 5-12)

Questions to be answered in brief papers.—Who is the wise man? What are the characteristics of false wisdom? (See vs. 15). How is true wisdom described? (vs. 17).

Lessons for Our Own Lives: 1. "*Wisdom is better than rubies.*"—And so every one to-day seems to think. That education never held so high a place in the estimation of all classes of men is simply a truism. Few are those who do not want wisdom. The most potent argument is that a man can make a better living if he has it. And the argument shows pretty fairly what the sort of wisdom sought is. The two things contrasted by the wise man in the text quoted are reversed in their relative importance. Men to-day largely seek wisdom as a means of getting rubies or their equivalent. Wisdom is of value in proportion as it brings the rubies. But wisdom in the sense of the Hebrew writers and of all true philosophers is not to be identified with knowledge, nor with the right use of knowledge in general, but with the principles of right living. The wise man is he whose life is guided by the truth. And God's Word is truth. So that we have not to seek blindly after the way of life, as Confucius, Socrates and Cicero did. We have the true principles. Do we accept the estimate of the Scriptures as to the value of wisdom? Do we seek earnestly to exemplify it? Do we place it above all riches and honors and emulations?

2. *Wisdom does not aim at selfish advantage.*

For Special Terms on "Way of Salvation" for Luther Leagues, apply to the author, 1842 Reta Street, Chicago, Illinois.

—But its counterfeit does. There are men who pride themselves on their wisdom, and prove its existence by the fact that they have won victories over other men, have swayed parties and factions, have aroused strifes in which they overcame. Whether their field of action was in the Church, the Synod, or the State, they are equally devoid of any wisdom save that which is "earthly, sensual, devilish." Most of all out of place does such wisdom seem when men seek personal victories, being *not* "easily entreated," but self willed, in the congregation or in the conventions of the Church. Let us get the wisdom which is from above, pure, peaceable, unselfish.

16th Week after Trinity. Sept. 22, 1901.

Prove All Things

(Thes. 5: 16-24)

Questions to be answered in brief papers.—What things can you mention that need proving? In what spirit should the teaching of religious doctrine be received? Are such things as liturgy, churchly architecture and the like important? To what practical questions can you apply the teaching of vs. 22?

Lessons for Our Own Lives: 1. *Our theme is another injunction to study God's Word.*—How can you test the doctrine but by the standard of truth, God's revealed Word? How blessed would be the result if every hearer would spend at least a part of his Sunday afternoon testing the positions and principles of the sermon he heard in the morning! What surprising discoveries he would make, in his course, passing through his Bible on a certain theme, by the use of its index and concordance! How thoroughly he would come to understand the foundations and bulwarks of the faith! How surely he would be moved, by the Spirit, dwelling in the Word, to believe not only with the mind, but with the heart! Our desire and that of the Church of Rome are quite different. She would keep her children in ignorance; would deny them the Bible for their own reading and study; would have them swallow without questioning or testing whatever is given them by the priest who represents the infallible Church! But Paul was a Protestant! He said "prove all things." We, and especially we Lutherans, desire nothing so much as that our people should investigate everything for themselves, using the Holy Scriptures as the only authority in the decision of what things to hold fast.

2. *A prayer for entire sanctification.*—The closing aspiration of the Apostle in this letter is noteworthy. All that goes before is to find its completion in the holiness of life of

the people to whom he writes. Paul would be satisfied with no less a degree of sanctification than that which he here prays for, "sanctify you wholly." His thorough earnestness in looking for a complete holiness is evidenced further in the way he particularizes the three parts of man's nature which together include all that he is: "May your spirit and soul and body be preserved entire, without blame." But we need to read the verse in the Revised Version in order to guard ourselves against error, and to appreciate the relation of the Coming of the Lord to this our dearest hope, of victory over sin. The error, of those who expect and teach, now, a sudden, complete and instant eradication of all sin. But it is not written "unto" but, correctly, "at" the Coming of the Lord. Then, and not till then, will the conflict be entirely over and the conquest fully achieved. But then we shall be like him and our warfare will be ended.

17th Week after Trinity. Sept. 29, 1901.

Some Every-Day Duties

(Eph. 6:1-9)

Questions to be answered in brief papers.—What are the divinely appointed relationships of men? What and why the reciprocal obligations of parents and children? What are the true relations of masters and servants?

Lessons for Our Own Lives: 1. *The Obligations to Obedience.*—The first and highest is the injunction of the Lord. The Lord sets the parent in the place of Himself to the young child. The fourth commandment is in the place it occupies in the Decalogue, because, having spoken of our duty to God, it is our duty, not merely to fellow man, but to God's vice-gerents, that we must next consider; and, in truth, the fourth commandment belongs to the first as well as to the second table. All other reasons for the obligation to obedience fall far short of this, but we can easily see that the wisdom of the parent, his love for the child and his experience and strength, make it prudent and safe and duteous for the child to be implicitly guided by him.

Luther bids us be thankful that our natural duty and our duty to God so happily unite, and urges that instead of hunting up invented methods of pleasing God we rejoice that we can be sure of doing His will, and pleasing Him, when we make return of gratitude and love in our cheerful obedience.

2. *The Solution of the Problems of Capital and Labor.*—The troubles that afflict man in all his relations, and especially in this, are due to the sinful selfishness which dominates, naturally, all mankind. But he who takes God as his Guide will seek the things

of God and of his neighbor rather than his own advantage. He will look not on his own things, but also on the things of others. And behold, so soon as that is done the labor problem is solved! The solution is as complete and satisfactory on the one side as on the other. The master looks not only on his own things. The servant does justice to his master's interests and circumstances. There is no need of strikes and riots. All is peace! That is the plan which is commended by the Word of Him who made the rich and the poor to dwell together.

Publishers' Column

The great demand for the Luther League Hymnal has made it necessary to issue a new edition of the book, both the words and music and words only editions. They will be supplied at the rates given in the advertisement published on page 3 of this issue.

Every League should be supplied with this excellent Hymnal. It will be found to meet a demand for Lutheran music for Lutheran societies. Besides 250 well selected hymns, the book has an opening and closing service for League meetings.

It will be a good book to introduce in your society when you resume your meetings in September.

The Luther League Topics for the last quarter of this year, viz., for September, October and November, will be ready August 15. Subscribers will receive their supply promptly. The orders of those whose subscriptions have expired cannot be filled without our being advised. Send your orders with remittance without delay, so you will get your Topics in time for the first meeting in September. Prices are found on page 26. This is a good time to begin using the Topics if you are not already doing so.

Twentieth Century Coach

The new standard coaches of the Pennsylvania Railroad are the best examples of American car building. In their design and construction no expense has been spared. The cars are fifty-three feet eight inches in length, and are fitted with wide vestibules. The interior is finished in quartered oak, and the headlining, a soft shade of green, conforms well to the general scheme of color.

Saloons are introduced at both ends of the cars, in which there are the usual toilet conveniences. All the brass work is artistic, and the shades of the deck tile, plush and carpets harmonize with the general decorative effect.

The seats are of a new pattern; their upholstery is rich in material and color, and the system of springs on which they are built adds greatly to their comfort.

One of the greatest of modern improvements that has been introduced is the system of heating and ventilation.

The exterior finish of the car is of the usual Pennsylvania Railroad standard.

Sixty-three passengers may find comfortable seats in each of these modern coaches.



OFFICIAL ORGAN OF THE LUTHER LEAGUE
ISSUED MONTHLY BY THE
LUTHER LEAGUE OF AMERICA
IN THE INTERESTS OF

The Lutheran Church and her Young People.

Edited by **E. F. Eilert,**

WITH

W. C. STOEVER,

S. G. WEISKOTTEN,

PHILADELPHIA, PA.

BROOKLYN, N. Y.

LUTHER M. KUHN, OMAHA, NEB.

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The President's Visit to the West

Some months ago the newspapers were filled with accounts of a trip made by President McKinley and his wife to California, of the ovations by the way, the receptions given and the kindness of heart displayed when the President's wife was laid upon a bed of sickness. Not with ostentation did the President of the Luther League of America and his wife make a trip westward via the Pennsylvania and Chicago, Milwaukee & St. Paul railroads, with their comfortable cars and beautiful scenery, through Ohio, Indiana, Illinois, Wisconsin and Minnesota, but with as hearty a welcome as that given to the other President. At Elgin, Ill., the first stopping place, one day was spent with the Illinois State Convention, at which attention was given to "Lutheran Leadership," and the lives of Spener, Rosenius and Hauge were graphically portrayed by three speakers, and their piety and earnestness set forth as examples. "The Leaguer in His Reading," "In His Inner Life," "In His Work for the Lord" and "In His System-

atic Giving for the Lord," also received attention. The following day was spent with the Chicago Leagues conferring about the work. Thence to Minneapolis, where one day was spent in "doing" the Twin Cities, and another day with the Minnesota Convention in St. Paul's Norwegian Church, Minneapolis. Here the social and spiritual sides of the League were discussed, together with the work of the League in counteracting the influence of the sects which are doing so much damage, not only in the Lutheran fold, but in all the religious bodies working in that district of our country. Hastily returning, one day was spent with the Wisconsin League at Manitowoc, where the subject of "Church Music," the "Hidden Power of the Youth" and "Four Holy Duties of the Young People" were presented with great beauty and definiteness by three young Leaguers. We were struck with the cordiality of the Western people, with their earnestness in the work, with the interest in spiritual development, with the intellectual ability of our young people and the great desire of all to do what each one can in strengthening our own Church, as well as in advancing the Master's cause. Would that our Eastern people could be brought into contact with those of the Northwest, so as to learn what they are doing under great difficulties in Church work, and also see the vast field, together with the unlimited possibilities of our Church and the necessity of many earnest spiritual pastors to lead in the right way the people who are straying away from the Kingdom because they lack shepherds and Church homes. Our responsibility as a Church is great in that portion of our country, and we believe that the people in the East fail to understand what as stewards is required of them at this time. If our pastors and people could only realize what they are called upon to do by, and for, the Lord, give up personal feeling, forget self, and do with their might to save perishing souls, it would be a benefit not only to the Church as an organization and a great advantage to Church work at large, but there would also result a growth in the individual, which we in our divisions, our jealousies of each other, our unwillingness to concede that our brother has rights as well as ourselves have failed to attain in the past. The heartiness of the Western people in receiving us, their kindness in caring for us and their great interest in our young people's work, are greatly appreciated. Face to face interviews, heart to heart conversations and spiritual communion will soon remove wrong impressions and produce good fellowship.

WILLIAM C. STOEVER.

Editorial

In a series of articles, entitled "The Making of An American," now being printed in the *Outlook*, Jacob A. Riis, who has been greatly interested in the cleansing of the slums of New York City, and by whose efforts what was originally a nest of pick-pockets, robbers and evil men and women in that city has been changed into a public park, when about to begin an undertaking was reminded by his wife that the money was not in hand to carry out the project, but his trust was so strong that he believed the Lord would help him in what he was about to do, and in the following words expresses his own feelings, and at the same time gives a beautiful picture of the childlike faith which the Lord requires of His followers: "I borrowed no trouble on that score. I was never a good business man, as I have said before, and yet—no! I will take that back. It is going back on the record. I trusted my accounts with the Great Paymaster, who has all the money there is, and He never gave notice that I had overdrawn my account. I had the feeling, and have it still, that if you are trying to do the things which are right, and which you were put here to do, you can and ought to leave the ways and means to Him who drew the plans, after you have done your own level best to provide.. Always that, of course. If then things don't come out right it is the best proof in the world, to my mind, that you have got it wrong, and you have only to hammer away, waiting for things to shape themselves, as they are bound to do, and let in the light. For nothing in all this world is without a purpose, and least of all what you and I are doing, though we may not be able to make it out. I got that faith from my mother and it never put her to shame, so she has often told me."

The question of Beneficiary Education has been recently discussed by many, and a change in the system has been suggested. When the plan was inaugurated it met the circumstances of the times, but these have

changed, and our people have changed with them. There does not seem the same willingness to give; there is an objection on the part of some young men to receive support in that way; and it is also feared that some are thereby induced to become students and are admitted to the ministry who are not fitted, and who never would desire an education if they were not able in this way to secure what they consider a good and honorable position in life. We need spiritual men, and our ministry will not accomplish what it should until that feature in college and seminary life is better developed. Education blessed with the Spirit will produce leaders in our Church work who will develop a willingness as well as a pleasure among our younger people as they are taught by such to enter this field of labor. What shall take the place of the Beneficiary Education system is a serious question. If only the worthy men who are unable to meet their own expenses after a thorough examination has been made as to their character, the reason for their desire to enter the work and their ability, are allowed to enter our institutions of learning at the Church's expense, and who at the close of their college course are found worthy and adapted to the work of the ministry, are ordained to that work, our people would certainly give freely for their support.

Rev. Dr. Charles H. Parkhurst of New York has recently become associate editor of one of the religious weeklies, and devotes two pages to current topics, both political and religious. The following, from one of his articles, will indicate why he is able to accomplish so much in the way of truth and good morals. He enjoys life; he enjoys religion, and he believes, as he acts, that religion should influence the politics and rulers of our day and our country. A good wholesome Christianity which stands up for the right and opposes the wrong is needed at this time:

"The greatest and most difficult victory any man wins is in not letting himself be defeated. Destroying is a great deal easier than not allowing oneself to be destroyed.

Jesus' victory over Satan in the wilderness consisted only in not permitting Satan to win any victory over *Him*. The acme of triumph lies not in wounding, but in being ourselves invulnerable. Nothing so discourages the devil as to find a man or woman that he can do nothing with. What have usually been called the passive virtues are badly discounted. A great assembly of mothers was addressed awhile ago by a prominent public speaker, who recommended to his auditors to encourage their boys not to be namby-pamby, but to strike back when they were struck. Some of the mothers liked the doctrine, and presumably all of their boys liked it. Almost any boy is by nature a good deal of a wolf set up on end, and is gratified to be told that he can be a wolf without ceasing to be a boy, or even without ceasing to be a Christian boy."

Criticisms upon missionary work and the folly of sending men abroad to die are often read and heard. Recently there has been much discussion about one missionary in China. Subsequent reports have disproved the charges, and have brought much commendation on all sides from those who were in China during the recent troubles, particularly from United States Minister Conger, who has spoken in the highest terms of the work of the missionaries and their heroism at the time of the Boxer uprising. If the plans and actions of the missionaries in their work are not always agreeable to our views, it would be wise to consider the aim of the work and the results already attained. Men will differ as to the proper course to pursue, but often that which seems to us impracticable, because we do not know the circumstances, brings the best results. Some have gone as missionaries who were thought to be wholly unfit, others whose lives have been short, but yet in the brief period of work much good has been accomplished, and their labors have not been in vain. A writer in one of our religious weeklies gives expression to the thought in the following language:

"The primary business of the missionary is a religious business. Missionaries are the

product of the conviction that Christianity is a divine life in man, and that every Christian is different from other men, not in this or that external, but in the fact that he is alive and other men are dead. The Church may have become so much like the world as to have lost sight of this truth, but the New Testament is falsehood and delusion if there is not in the Christian the power of a supernatural life which is absent from the non-Christian. It is to give men that life that the Church sends out missionaries, and all kinds of accessory and blessed consequences flow from missionary work because the life of Christ planted in men cannot be restrained from producing such results."

Things to Forget

If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget the slander you have heard. Forget the temptations. Forget the fault-finding and give a little thought to the cause which provoked it. Forget the peculiarities of your friends, and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out as far as possible all the disagreeables of life; they will come, but they will grow larger when you remember them, and the constant thought of the acts of meanness, or, worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday; start out with a clean sheet for to-day, and write upon it for sweet memory's sake only those things which are lovely and lovable.—*The Trumpeter*.

How to Be Great

If we want to be at the top, we must be willing to be at the bottom. If we want to obtain much, we must be ready to give much. Christian laws are paradoxes. It is the one who is content to have nothing who alone can possess all things. He who was greatest of all, and yet who was the servant of all, said plainly, "Whosoever would become great among you, shall be your servant: and whosoever would be first among you, shall be bondservant of all." Do you want to be great? Then you must be willing to serve faithfully until you are great.—*S. S. Times*.

Our Churches and Institutions

IN SOME OF THE LARGE CITIES

New York City

—Rev. H. Beiderbecke has become assistant to his father in the pastorate of St. John's Church, Fulton avenue and 169th street, this city, and was ordained to the office of the ministry on Tuesday evening, June 23.

—The New York and New Jersey Synod will meet September 17 in the English Church of the Atonement, Asbury, Park, N. J. By special arrangement board and lodging can be had at Norwood Hall, Fourth avenue and Kingsley street, for \$1 per day.

Brooklyn

—The English mission work of the Missouri Synod is progressing favorably. Rev. J. H. C. Fritz, who is the missionary in charge, was installed as pastor on June 2.

—The new organ in Bethlehem Church, Brooklyn, Pastor Kandehhart, will be dedicated in September, and at the recital on September 4 the well-known organist, Hugo Troatschel of Brooklyn, will preside. Messrs. Muller & Abel of Second avenue and Twenty-first street, New York, who have built so many superior organs in Lutheran churches all over the United States, are the manufacturers of this instrument.

—The immense new three-manual organ of Zion's Church, Henry street, Brooklyn, of which congregation Rev. E. C. J. Kraeling is the pastor, will be dedicated some time in October. The inaugural recital will be held on October 24. This is undoubtedly the largest and most expensive organ in any Lutheran church in Greater New York, if not in this country, and will be more fully described in a subsequent issue of this paper. Messrs. Muller & Abel of 362 Second avenue, New York, its builders, consider it one of their finest productions.

Philadelphia

—One of the oldest Lutheran congregations in Pennsylvania is St. Peter's of Barren Hill, a suburb of Philadelphia, organized in 1752. In September, 1899, the commodious church edifice mysteriously took fire and was totally destroyed. Undismayed by their loss, the congregation, under the leadership of the newly elected pastor, Rev. J. F. Hartman, D.D., proceeded at once to the erection of a handsome new structure. On Sunday, June 30, this new building was solemnly dedicated to the Triune God.

—Rev. H. Branson Richards of the Church of the Transfiguration celebrated the sixth anniversary of his pastorate on July 21.

Chicago

—Rev. W. L. Hunton will take charge of Holy Trinity Lutheran Church, in Chicago, on September 1. Rev. J. F. Betes succeeds him as pastor in Wilkes-Barre, Pa.

Syracuse

—The cornerstone of a new parish building for Zion's Church, Syracuse, N. Y., was laid on Sunday, June 9. The pastor, Rev. H. G. Dattan, was assisted by Rev. George Merschroth, Rev. Carl Mantz and Rev. Carl Zinsmeister.

Buffalo

—The fourth convocation of Lutheran church musicians will be held in St. John's Church, Buffalo, N. Y., Tuesday and Wednesday, Octo-

ber 8 and 9. These convocations are held for the purpose of stimulating study in every department of church music among organists, pastors and others. The three previous convocations have been held in Philadelphia, Pittsburgh and New York City. Most of the papers read were published, and these, together with the profitable discussions at the sessions, have already done much to establish principles and pave the way for a higher standard and a desirable uniformity in the matter of the service music of our Church. The committee in charge is preparing an excellent programme for the coming convocation. It is hoped that there will be a large attendance of ministers, organists and Lutheran laymen from all parts of the Church. By reason of the Pan-American Exposition the railroad fare will be very reasonable from all points. The beginning of October will be the most pleasant and satisfactory time to visit the exposition. Let those who contemplate a trip to Buffalo this summer bear the date of the convocation in mind, and prepare their plans so as to include both the Pan-American and the profitable sessions of the convocation of Lutheran church musicians.

—In St. John's Church, Rev. J. A. W. Hirsch, pastor, English services will shortly be inaugurated.

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Luther League



SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and the District of Columbia.

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Pres., PROF. E. D. BUSBY	Moorhead, Minn.
Sec'y, PROF. H. H. AAKER	Moorhead, Minn.

IMPORTANT

In order that the Statistical Secretary of the Luther League of America may have a complete list of every society connected with the National organization, the President and Corresponding Secretary of every local organization and of every Central or District organization are requested to send names and addresses of their officers to him at once and proper blanks will be forwarded for additional information. Address Charles K. Hunton, 45 So. Grant Avenue, Columbus, Ohio.

NEW YORK STATE

New York City

—The Luther League of our churches in this city and Brooklyn have nearly all suspended their meetings for the summer. It is expected, however, that, with the beginning of all church services in September, a renewed interest will be taken in the Young People's Societies and that a good work may be accomplished by all this winter. Some of the Leagues are planning to make a systematic canvass of their membership for subscriptions to the REVIEW, and efforts will also be made to introduce the Luther League Topics where they are not in use.

Syracuse District

—Rev. A. S. Hardy expects to organize a Luther League shortly in St. Matthew's English Church of Oswego.

PENNSYLVANIA

Philadelphia Central

—The work in the societies and Leagues of the Philadelphia Central will, it is hoped, be pushed with much vigor this fall. Every League should use the Luther League Topics and make extraordinary efforts to introduce the LUTHER LEAGUE REVIEW. Will they do it?

Allentown District

—Largely through the efforts of the young people of the church of Quakertown, of which the Rev. D. H. Reiter is pastor, a fine new 2,000-pound bell, made by the famous Meneely Bell Company, has recently been placed in the tower, and its tone is both musical and far reaching. This improvement has long been needed.

Somerset County

—The ninth annual convention of the Lutheran Young People's societies of Somerset County was held in the Lutheran Church, Friedens, Pa., on July 25 and 26. An address of welcome was given by Miss Vida Miller to which Rev. C. F. Gephart responded. President Prof. J. C. Speicher delivered the opening address. "The Young People in the Church" was the topic for discussion, under these headings: (a) "As a Benefit to the Church," Fred. Masters, Miss Estella McLuckie, Miss Helen Gephart, Q. G. Carver; (b) "As Benefited by the Church," Oran Shaulis, Albert L. Haselbarth, Miss Tillie Lichty. "Young People's Societies and Good Citizenship" was discussed by Miss Floss Knepper, H. E. Shaffer, Clarence Shaver, V. R. Saylor, D. W. Sorber. "How Can We Best Interest Young People in Church Work?" was the topic on which the pastors spoke. It was opened by Rev. E. S. Johnson. On Friday this topic was presented, "How Can the Young People Help the Older Members in the Church and Home?" by Miss Ida B. Shumaker, Miss Nettie Friedline, Miss Edith Zorn, Harry Hoffman, Wm. H. Fritz, Jr.

Joint Synod of Ohio, East

—The eighth annual convention of the Luther League of Joint Synod of Ohio, East, was held July 16-18, 1901, in St. Paul's Church, Chicora, Pa., Rev. C. F. W. Brecht, pastor. About 60 delegates were in attendance. After the usual preliminaries the following officers were elected: Revs. W. F. Lehmann, Columbiana, Ohio, pres.; F. W. Almendinger, Mars, Pa., vice-pres., east; L. F. Meyer, Canton, Ohio, vice-pres., west; Eng. sec., Miss Gertrude Liebert, Butler, Pa.; Ger. sec., Mr. Perski, Allegheny, Pa.; treas., Miss Mary Buntrock, Allegheny, Pa.; Executive Committee, Revs. O. S. Oglesby, Pittsburg; W. A. Schramm, Allegheny, and Miss Grace Oglesby, Pittsburg, Pa. Four

sessions were held and the following papers discussed: "Church Attendance with Respect to God, to Ourselves and to Our Neighbor," "To What Denomination Does Modern Civil and Religious Liberty, as Well as Scriptural Theology, Stand Mostly Indebted?" "Dancing and Card Playing," "Respect for the Sacraments in Relation to Fidelity to Christ." The first evening of the convention was spent in greeting old friends and making new ones, with an occasional speech, recitation and song, and with cooling refreshments to counteract the oppressive heat. At the Wednesday evening services Revs. G. D. Limen, Perryville, Pa.; O. S. Oglesby, Pittsburg, Pa.; A. R. Kuldell, Allegheny, dwelt on themes of interest and profit to an appreciative audience. A collection was raised for home and Jewish mission work, besides a gift of \$25 to Rev. B. N. Shabaz for missionary purposes in Persia, to which country he will return in a few weeks to preach the Gospel among his countrymen. The Committee on Statistics reported a total of about 600 members in our local Leagues. The next convention will be held in Rev. Oglesby's church, Knoxville, Pittsburg, Pa., at the regular time.—H. J. R.

OHIO

Miami Valley District

—The Miami Valley District of the Ohio State Luther League held its sixth semi-annual meeting in Emmanuel's Church, Germantown, Ohio, July 10. The local Leagues of Dayton, Ellerton, Germantown, Lewisburg and Miamisburg were represented by full delegations, and many visiting Leagues were also present. All the Leagues represented were connected with General Council congregations. The address of welcome was delivered by the pastor, Rev. A. F. Siebert, and was responded to by Mr. H. C. Ter Vehn of Lewisburg in a few well chosen words. The reports of President Bussard and Treasurer Fulton showed the District League to be prospering, although the treasury needed additional funds, which were afterward provided for. Mrs. C. F. Eck of Miamisburg read a full and extended report of the State meeting at Mansfield, to which she had been one of the District's delegates. The present constitution of the District being but provisional, a committee was appointed to draft a permanent one and report at the next meeting. At the afternoon session papers were read by Prof. Perry O. Getter of Miamisburg on "The Luther Leaguer of the Twentieth Century," by Mr. R. A. Albert of Lewisburg on "The Call to the Ministry—the League's Duty," and by Miss Elizabeth Christy of Ellerton on "The Value of Our Lutheran Church Literature." These papers were excellent, replete with sound Lutheran sentiment, and were of a character to stir up the Leaguers to a realization of their duties and privileges. At the evening session the main speaker was Rev. D. H. Bauslin, D.D., professor in Wittenberg Theological Seminary and editor of the *Lutheran World*. The subject of his address was "Some Needed Factors in the Christian Life of Today." It was listened to with closest attention and undoubtedly set those present to some earnest thinking. Other pastors who were present and took part in the exercises during the day were Revs. C. F. Bergner of Nashville, Tenn.; Dr. F. W. E. Peschau of Miamisburg, V. B. Christy of Ellerton and J. G. Neiffer of Dayton. Rev. L. Fudge of Farmersville was also an interested listener. The meeting will undoubtedly do good, and it is hoped that a larger number of Leagues will be represented at the midwinter meeting.

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Zanesville District

— A convention of the Luther Leagues in the Zanesville District was held at Roseville in St. Paul's Church, Rev. Luther J. Smith, pastor. A report will be given next month.

Springfield

— On May 19 a Luther League was organized in Calvary Lutheran Church, Springfield, Ohio, Rev. F. G. Gotwald, pastor, with 29 charter members. The League is already in a prosperous condition and promises to do a good work for the church, which recently dedicated its new house of worship. This makes the third League to be organized in this city. The combined membership of the three Leagues will present an encouraging sight for the annual State convention of the League to be held here next year.

ILLINOIS**Chicago**

— The convention of the Luther League of this city was held in Holy Trinity Church on July 1. This League is composed of 22 Lutheran Young People's Societies. There were addresses by Revs. Chas. P. MacLaughlin, A. D. Crile, C. O. Solberg and Mr. S. H. Holstad. Dr. W. S. Hinman presided. The evening closed with a social hour and refreshments.

— With the coming of Rev. W. L. Hunten, Ph.D., to this city on September 1 as pastor of Holy Trinity Church the ranks of the Luther League will be strengthened, as Dr. Hunten has been an enthusiastic and ardent Luther League worker since its organization. His address on the Luther League Reading Course, which was delivered at the New York City convention and subsequently printed in pamphlet form, has had a widespread circulation.

— Rev. T. B. Hersch is contemplating the organization of a Luther League in his church, St. Mark's of Nokomis, Ill. We wish him success.

— The Luther League of Emmanuel Church of Rockford held its regular meeting on June 27. The election of officers resulted as follows: Pres., Rev. C. O. Solberg; first vice-pres., Geo. Traner; second vice-pres., Miss Effie Lynn; sec., Miss Mercie Collins; cor. sec., Vernie Olson; organist, Miss Huldah Nelson. The great feature of the evening was the admission of 153 new members. A programme was rendered consisting of literary and musical selections.

MARYLAND AND THE SOUTH

— The Y. P. S. C. E. of St. Paul's Church, Cumberland, Md., Rev. T. J. Yost, pastor, recently celebrated its sixth anniversary. Nickels were distributed among the members in January last as capital, and from which was returned \$76.32.

— The Luther League of the Church of the Ascension, Savannah, Ga., contributed \$10 to the building fund of the Lutheran congregation in Jacksonville, Fla., Rev. S. S. Rahn, D.D., pastor, whose church was recently destroyed.

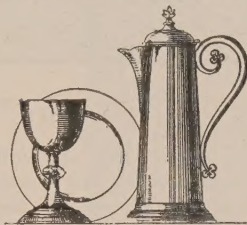
— The Young Men's Society of St. Matthew's Church of Charleston, S. C., Rev. W. A. C. Muller, D.D., pastor, will provide for one of the ten bells that are to be placed in the tower of the church this fall.

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MISCELLANY

— At the semiannual election of the New Augusta, Ind., Luther League the following officers were elected: Pres., Dr. Geo. A. Coble; vice-pres., Prof. F. C. Senour; sec., Geo. L. Myers; treas., Miss Mary E. Fink; organist, Miss Emma Stirewalt. This League has been organized two years, has a membership of 40, uses the Luther League Topics, meets regularly every Sabbath evening, and is doing a great and good work among the young people of the church and community.

— A Junior Luther League with 15 members was organized on June 25 in Holy Trinity English Church of Hoboken, N. J. Rev. G. F. Behringer, D.D., is the pastor.

— A Luther League was recently organized in Immanuel Swedish Lutheran Church of Omaha, Neb.

The Holy Bible

— After long, careful and painstaking work the American Bible Revision Committee have completed their revision of the Holy Bible and this long looked for publication will be issued by Thomas Nelson & Sons, New York, on August 26. Many errors, inconsistencies, oversights and infelicities have been detected and rectified by the committee, who have also incorporated the appendix in the text. They have also in this edition, in accordance with the aim of the American revisers of 1885, who, in preparing their appendix, worked to reduce the differences to the lowest limit, waived the larger part of their preferences, many of which they regarded as of decided importance. An announcement of the appearance of this valuable and interesting work appears in the advertisement in this issue of Thos. Nelson & Sons.

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Book Notes

JOY IN THE DIVINE GOVERNMENT, AND OTHER SERMONS. By L. A. Gotwald, D.D. Fleming H. Revell Co. Pp. 314. \$1.25.

The welcome accorded the volume of Dr. Gotwald's sermons for the Festivals of the Church Year (published by the Lutheran Publication Society) led him to plan for the publication of these upon general texts before his lamented death. His purpose has been carried into effect by his son. A brief and fitting word of introduction is prefixed from the author's friend, Dr. H. E. Jacobs. Dr. Gotwald's sermons are models in their faithfulness to the text treated, in their consistency with the true doctrine of God's Word, in their simplicity and fervency, in their depth of spiritual discernment. We regret only that his spirit is sometimes fettered by the precise vigor of homiletical rules; a true spirit like his needs more flexible bonds of constructive law. We are glad that from the publication house of the Revells a book is issued with such sermons as are herein upon the Lord's Supper, the Reformation and Luther.

LENTENTIDE SERMONETTES. By Joseph A. Seiss, D.D., LL.D. Pp. 198. Lutheran Board of Publication (General Council), Philadelphia.

Dr. Seiss needs no introduction to the Lutheran public. His voluminous publications have made his excellent literary style and choice of words equally well known. His many published sermons have further given wide acquaintance to his homiletic ability, involving as it does such constant and warm emphasis upon the free Grace of God in Christ Jesus. Our Lutheran Church's delight in the special season of the Cross, Lent, demands an increased literature in the English language of special Lenten bearing. Thus the many who have found Dr. Seiss's writings helpful will welcome this collection of 25 brief Lenten sermons.

THE REFORMATION DAWN. By F. V. N. Painter, A.M., D.D. Pp. 245. 40 cents. Lutheran Publication Society, Philadelphia.

The Lutheran Hand Book Series has herein a valuable addition. The story of the beginnings of the Reformation is not popularly known. It needs to be known, however, in view of the discredit which Romanists and others aim to throw upon that religious movement of the sixteenth century and its world wide bearing. The Christian Church needs to see ever anew, and to see it historically, what the true character of

Romanism and papalism is. The Church needs also to hear more about those sturdy and faithful Christians, who before the day of Luther were beginning to see the better truth of the Gospel, who died for their witnessing, but who did much to prepare the way. With those times and with those matters the author finely deals.

COUNTRY SERMONS. Vol. IV. By Rev. F. Kuegele. Pp. 334. \$1.00. Augusta Publishing Company, Crimora, Va.

Previous volumes of this series have been noted. This one comprises sermons upon the Gospels of the Trinity cycle, as well as special sermons for Reformation, Harvest and Mission Festivals and Young People. The merits to be noted are faithfulness to God's Word and to the special passage under consideration; simplicity; evident earnestness for the acceptance of the Divine message on the part of the reader or hearer.

THE LEEPER PHOTOGLYPHS IN BIBLE AND CLASSIC LANDS. Sold only by subscription. 5 cents for each picture; 25 cents extra for portfolio. Edward F. Riddle, General Sales Agent, Fort Wayne, Ind.

This artistic and instructive collection of natural scenes, taken by Rev. J. L. Leeper, D.D., on a tour of 20,000 miles in 20 different countries, will beautifully illustrate the life of Christ, the life of Paul, the "Acts of the Apostles," the manners and customs of the people of Palestine, the topography of Palestine, its mountains and streams, Jerusalem and its environs, etc. One hundred pictures will complete the first series and 48 thereof have already been issued. A brief explanation accompanies each one. When the series is complete an index of the pictures in their logical order will be prepared.

"ALL THINGS NEW." A Message to New Converts. By G. Campbell Morgan. 10 cents per copy; \$1 per dozen. Fleming H. Revell Co., New York.

THE NEED OF CHRISTIAN EDUCATION. 5 cents per copy; 40 cents per dozen; \$2 per hundred. Concordia Publishing House, St. Louis.

MINUTES OF THE FORTIETH CONVENTION OF THE GENERAL SYNOD. Lutheran Publication Society, Philadelphia. 35 cents.

The publication house of the General Synod is to be congratulated on the expeditious manner in which they have gotten up this neat and attractive volume of 428 pages. To issue a book of proceedings of this size in less than 60 days from the time of the adjournment of the Synod is a creditable showing, and the management, as well as the secretary of the Synod, deserve special credit.